

aid of public health work, and an additional \$1,320,000 has been set aside for public health research.

In such allocations or allotments, 57½ per cent of the federal appropriation must be met, dollar for dollar, by the respective states. Another 22½ per cent for aid in special health problems must also be matched by states, dollar for dollar. The remaining 20 per cent can be granted to states, as in the judgment of Public Health Service may be deemed best, it not being necessary to match dollar for dollar in funds from this last 20 per cent.

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*The Children's Bureau* of the United States Department of Labor has had allocated to it for the present fiscal year \$6,469,000, subdivided as follows:

Maternal and child-health services, the sum of \$2,820,000;

For aid to crippled children, the sum of \$2,150,000;

For child welfare services, the sum of \$1,200,000.

The allotments for maternal and child-health services, and for aid to crippled children must be met dollar for dollar by the states, but the allocations for child welfare work need not be so matched.

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We give the above figures in the form presented, because these activities are closely related to conditions having an intimate connection with medical practice. Members of the medical profession, therefore, should be somewhat familiar with these facts because of their possible ultimate influence on medical practice in the days to come.

#### **RATIONAL OR NON-SECTARIAN MEDICINE: DR. WIDNEY'S ANALYSIS OF SECTARIAN MEDICINE, MADE FIFTY YEARS AGO, STILL APPLIES IN CALIFORNIA**

**Despite the Advances in Scientific and Rational Medicine, Sectarian Healing Art Groups Have Increased During the Last Half Century.**

—In the April and May issues\* of *CALIFORNIA AND WESTERN MEDICINE* appeared a sketch of exceptional interest outlining the life and accomplishments of Dr. Joseph P. Widney, founder of the Los Angeles County Medical Association; and to add to this valuable chapter in biography, in the June and July numbers was printed an address on "Rational or Liberal Medicine" which he gave some fifty years ago in Los Angeles. Members of the California Medical Association who failed to read these articles denied themselves a rare intellectual and inspirational treat.

At this time we wish to refer particularly to this paper, on a subject we are more prone nowadays to speak of as "Non-Sectarian Medicine," this latter term probably having come into being because of the increasing number of "schools" or "sects" of the healing art, whose propaganda has been sufficiently well conducted, not only to confuse the minds of the laity, but, in addition, to secure for such sects legal recognition in many states.

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**California a State with Multiple Healing Art Boards.**—California is one of the commonwealths that is afflicted with such multiple healing-

art boards, for in California we have a Medical Board, an Osteopathic Board and a Chiropractic Board. These two groups of healing-art sectarians were not only successful in securing initiative laws to establish their separate boards—equivalent to constitutional amendments—but the osteopathic group even went farther, by incorporating a flexibility to their initiative act, making it possible to secure, through legislative amendments to our own medical practice act, changes especially applicable to themselves! The chiropractors, being less alert, now have what might be called an initiative law so frozen that, whether they do or not desire it, they must recognize the graduates of all incorporated chiropractic schools, no matter how lax the standards in some of their teaching institutions may be!

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#### **How One of the Initiatives Prevents Desirable Amendments to the Medical Practice Act.**

—The osteopathic provisions which make it possible for that sect to secure changes by amendments to the state medical practice act would permit that group to raise its legal scholastic standards if it so wished. Unfortunately, it also permits that sect to interpose and object to amendments designed to promote or advance the standards for medical graduates; as witness, for example, our experience of several years ago, when an amendment we submitted to the legislature making obligatory a year of internship as a preliminary requirement to taking the medical board examination failed of passage. On that occasion, the osteopathic group was able to influence a sufficient number of assemblymen and senators to prevent us from securing this much-desired amendment to our own medical practice act! Strange as it may seem, that is the fact!

In California, therefore, we have, first, a medical practice law, enacted by the state legislature; second, a chiropractic law passed by initiative vote of the people, and so frozen in part that only by initiative vote of the citizens can it be amended—a process so expensive as to almost be prohibitive; and, third, an osteopathic practice act also brought into being by initiative vote of the people, but containing a clever provision permitting it to be amended as to standards, through amendments of our own medical practice act which, as already pointed out, may make it difficult for physicians and surgeons to secure amendments applicable to their own schools and graduates unless the same be also acceptable to the osteopaths!

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**Printed Announcements of Sectarian Healing Art Schools.**—It is not our purpose here to discuss the curricula of the various sectarian healing art schools. These, insofar as printed catalogue expression is concerned, are usually gloriously outlined in announcements, with generous allocations of "hours" to all subjects, from which it is necessary, if one would be properly oriented, to read not only the lines, but between, and also, to confirm mere impressions by personal investi-

\* April issue, page 292; May, page 396; June, page 513, and July, page 58.

gation of the physical and scholastic equipments of the institutions, in order to prove whether these are in harmony with the printed statements.

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**Doctor Widney's Able Analysis of Non-Sectarian and Sectarian Medicine.**—Which brings us back to our initial reference to Doctor Widney's address of half-century ago, wherein he so ably stated the cause of Rational or Liberal (Non-Sectarian) Medicine, at a time when the homeopathic and eclectic schools were the only prominent exponents of sectarian medicine. From Doctor Widney's paper we quote and commend for perusal the following illuminating paragraphs, as true today as when they were spoken some five decades ago:

RELATION OF RATIONAL OR LIBERAL MEDICINE TO THE  
VARIOUS SCHOOLS OF MEDICINE

By bearing in mind what rational or liberal medicine is aiming at in its own development, it is easy to infer what must be its relationship toward the various schools, or systems of medicine, which from time to time spring up. It is itself aiming at freedom from dogmas, for these inevitably lead, as it has too often discovered in its own history, to narrow and one-sided generalization.

It has in all these ages of seeking after truth so often felt the evil of such things that it has learned to beware of them. It therefore says to schools or systems basing themselves upon fixed dogmas:

These things belong to the past: modern science has grown beyond them. Such dogmas imply narrowness. It is a step back toward the dark ages again. Only the broadest freedom of investigation should be recognized in scientific research. Because you have thus abandoned the broader field, and have restricted your research to the narrow limits of a fixed and unchangeable creed, we can not accord to you full recognition as broad and progressive members of a liberal profession. Science knows no boundary lines of creeds; and in the ranks of scientists the days for shibboleths have gone by. It is *because* you have abandoned the broader field of rational medicine, and *because* you are hydropathic physicians, or eclectic physicians, or homeopathic physicians—men whose science is bound up by a preconceived and inflexible theory, and because you are not simply *physicians*, men free to seek for, and to use, truth wherever found, that you are not accorded recognition as worthy representatives of a liberal and rational medicine. It is because you load yourselves down with clogs in the shape of *pathies*, and tie the load on by a distinctive name. Liberal medicine refuses to so encumber itself with clogs; ties itself to no set theories: binds itself by no name distinctive of a fixed creed: and so has to unload itself of no fixed burden of clogs when it would advance.

To the individual members of these schools Liberal Medicine says: Recognition is not withheld from you because you, as individuals, hold some theories of disease and of treatment which we consider narrow and ill-founded, for many individual men within the ranks of liberal medicine hold opinions probably deemed by their fellows equally odd, and yet are simply looked upon with a lenient smile as men who have some queer fancies; but it is because you elevate the fancy into a dogma, and build thereon a sect, and tie yourselves to it, making it a restrictive creed for education, and a test of standing. It is not because you, as individuals, are considered to hold only a partial truth, for many within the ranks of regular medicine fail to grasp the breadth of its teachings, and all their days are only as lame men in the pathway, but because you insist that this is all of truth and restrict yourselves to it.

Liberal medicine has tenets and treatments which resemble from one point of view homeopathy, others which resemble hydropathy; but it recognizes the fact that these are only partial and incomplete views, and are not all, but that more lies beyond. It lifts its eyes from the single hills toward the eternal highlands which it knows must tower through the mists above and afar. It may as yet

catch only partial glimpses of that higher ground of medical science, but it feels that somewhere, on through the mists, it lies; and will be content with no resting place that is short of that goal. And it may be that the limits placed upon human knowledge by human weakness make the goal an unattainable one. Still it will climb the higher by being content with nothing less.

Another reason why the profession of liberal medicine has declined to accord recognition to these various schools and systems, is the character of the educational work which they permit within their ranks.

The constant struggle of rational medicine is to raise the standard of education. Under this endeavor the standard has been raised, as has already been stated, from the old-time country reading and a certificate, or possibly a single course of lectures, to a three years' graded course, with clinical work in the hospitals, and rigid examinations. And the tendency is toward a still higher standard. It is not unfair to say that this effort to raise the standard of education upon the part of liberal medicine has not been met by a corresponding effort among the schools or systems enumerated. While there have been some honorable exceptions, the general standard has been low, and without a well-expressed desire or intention of a change. It is no unfair or unjust rule which rational medicine applies to these schools, for it applies the same test to itself. The so-called college of rational medicine which does not conform to the requirements of the higher education, or which lowers its grade, at once loses caste, and is refused recognition. And this is the point in which those of the schools in these systems, which attempt the higher education, fail of reaping the just fruits of their more honorable work. For instead of declining to recognize the colleges which cling to the inferior standard of education, they continue to recognize them as legitimate institutions of learning, and admit their defectively educated graduates to an equal standing with their own who have honestly done better work. In this way they practically neutralize the effect of their efforts to elevate the standard of their colleges. . . .

AND THE QUESTION OF SCHOOLS? OF DOGMAS?  
OF THEORIES?—WHAT OF THESE?

Time will settle these: time, and more knowledge. As I have already said, one of the merits of rational medicine of today is, that it has learned to beware of positive dogmas and theories, and the schools which are based exclusively upon them. It has found that they are short-lived, and die out; for they are based not upon science, but upon one view of science. Then, if that view proves to be narrow, or mistaken, or false, there is nothing left, and of course they die. It has felt in its own history the evil of these things, and how they may become a clog and a bar to progress. It has learned that even today, with all the great advance which has been made in the accumulation and classification of facts, the stock is not yet sufficient for final generalization; and so has learned to work and to wait. In so varied a field, with a causation so varied, will a single general theory of disease, its causation and its management, ever be possible? It may be doubted. It certainly is not as yet. And so rational medicine, grown wiser than of old, aims to waste no time, no labor, upon problems which are as yet of necessity unsolvable. Instead, its aim now is to delve yet more deeply into the facts, and to push ever higher the standard of medical education. It feels that by this road, and by this road only, is the way to the higher truth. . . .

And the time will come, in that newer day, upon that higher plane of science, when schools will drop away; and no one shall say "I am of Paul, and I of Apollos," but the science of medicine shall be one: the doctor shall become *doctissimus*, and he shall be only a *physician*, a healer of men.

CONSTITUTION AND BY-LAWS OF THE  
CALIFORNIA MEDICAL ASSOCIATION:  
A NEW AND REVISED EDITION

At Coronado, the Council instructed the Secretary and Editor to prepare a revised edition of the Constitution and By-Laws; and to incorporate therein the amendments adopted since the San